

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

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## THE GOVERNMENT OF GOD.

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"The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God. \* \* \* The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. \* \* \* All the earth shall be filled with the glory of God."—ISAIAH.

When we read the declarations of the ancient Prophets, and look around us and see the wretchedness and misery that exist because of the weakness of human governments, it makes one feel very anxious to see a new form of government established, even one that all mankind might put their trust in, and of which the Almighty should be the Author.

The kingdoms and powers that men have formed do not give justice and equity, do not encourage, as they should, honesty, sobriety, temperance, godliness, purity nor virtue, and the result is, all is contention, discord, recklessness, intemperance, corruption, misery and death, and no man has power to change this state of things. Many good men have tried, in different ages of the world, to form and introduce systems of government that would better the condition of man; but, being finite, their schemes partook of their own weaknesses, having

the seeds of their own dissolution within them; and hence, in time they failed, and the good desires of their hearts were not accomplished. Now, if God should be the Author of a kingdom for this earth, we would expect that government, or the laws of it, to be like Him, full of purity, justice, mercy and truth, for we have come to the conclusion that nothing but obedience to these principles will produce happiness that will be universal and permanent to the human family at large, both for time and for eternity.

The systems of men have been so different in their character and calling and organization, to what the kingdom of God proposes to be, that we must just take a glance at them. In the organization of the former, the warrior with his sword reeking with blood, and his mind filled with thoughts of how to kill the most and the quickest. The rich and powerful, no matter

though they are drunkards, gamblers, whoremongers, midnight assassins, or tyrants, so they are rich ; the trickster politician, the avaricious aspirant of every class, with a few of the good, including the Priest who in a cloak of hypocritical sanctity has come forward and prayed that God would bless this band of miscreants, and give them power to make laws to govern the people. This kind of characters have, at different times, come forward and undertaken to establish governments that should protect the people. How could they ? "Men do not gather grapes of thorns, or figs of thistles." They were only fit to sow discord, and bound to reap confusion.

Mark the difference when God introduces his government, or offers to establish his kingdom on the earth. The cry goes forth. Repent, humble yourselves, cease trusting in your own strength, fear God and give glory to him that made heaven and earth, and the sea, and the fountains of water, calling man's mind from the groveling things of this earth, and elevating it to contemplate something higher, nobler and purer than anything that this earth, while laboring under the curse, contains. He calls upon us to begin to reflect and to know ourselves—to have that faith in God that will enable us to realize that there is a power we can possess ourselves of, that man cannot give or take away. To investigate and embrace this great Cause all are called, without relation to condition or creed, to age or sex. While it panders not to wordly riches or influence, its invitation is to the rich, the noble, the learned and the wise ; if they will come, they are welcome ; yet, if they chose to reject the heavenly message, all right, the kingdom of God cannot wait. The Almighty is able to take the poor and those of low estate, the illiterate and the weak things of this world, and with them bring the wisdom of the wise to nought, and to so bless them with influence and power, that the understanding of the prudent is hid. Without the aid of the wealthy His people become rich ; without the assistance of the learned the Almighty gives his people power to cope with their learning, and of a small people

he maketh a strong nation, at whose existence the strongest nations grow jealous and fear.

The next call is, Repent every one of you, by forsaking the evil and cleaving to the good ; deal honestly with all men. To kings and nobles, presidents and rulers, the call is, Rule in righteousness, that the people need not mourn ; oppress not the hireling in his wages, but do unto the poor as you would have the poor do unto you, were you in their places and they in yours ; cease your extravagance and your grasping for territory, wealth and power, only such as can be obtained by good management, honest deal and the blessings of an overruling Providence ; cease your intemperance in food, drink, clothing and equipage ; cease all cursing, swearing, drunkenness, adultery and whoredoms, thus setting a good example before the poor and those who may labor for you, and who note your walk, conversation and deportment ; cease to trust in worldly goods, but rather put your trust in Him who created you ; give liberally of your possessions for the advancement of the Work of God, and for the purpose of elevating the down-trodden of humanity to a state wherein they may feel that they do belong to the universal brotherhood of man. To the poor the call is, Repent of being eye-servants, and as long as you are under obligations to labor for others, do an honest day's labor for an honest day's wage ; learn to be liberal and impart of your little cheerfully, that God, seeing your faithfulness, may count you worthy of being made stewards over more of this world's goods ; cease, also, all extravagance and folly, and live within your income ; learn wisdom by reading good books, and trusting in God who has said that he giveth to all who ask and upbraideth not ; leave off all idle conversation, cursing, swearing and debauchery of all kinds ; learn to read, write, and do business in an honorable manner ; shun everything that would lower you in the scale of being, and practice that that will elevate, enlighten, ennoble, purify, benefit and make you happy. These are the terms on which the kingdom of God is offered to all, and every reasonable, intelligent being admits that such

principles must succeed and will accomplish what they propose. Then, when the candidates are prepared to covenant to fulfil the requirements of this new earthly Ruler, they are told by one duly authorized to go down with him into the water and be baptized in the name of Jesus Christ, the Son of the God he had been preaching to them, Jesus our Mediator, Savior and Redeemer, be baptized in his name for the remission of sins, as a sign and type that they have thrown off all allegiance to every other power and their concomitant evils, and that they are now ready to have sealed upon them the Spirit of truth, the Holy Ghost, thus becoming members of the Church of Christ and citizens of the kingdom of God. The Spirit of God connects men with their Maker, and gives them a perfect knowledge of the existence of a God—fires their mind with joy and gladness, enlarges their understanding, gives him a knowledge of the present, the past and the future, unites the people together, gives them one faith, one baptism and one God, and will in time enable them to establish one universal government.

A people gathered together on these terms, under these circumstances, although they may have been brought up in different countries, under forms of government quite varied from each other, very opposite religious creeds and traditions, widely differing from each other in educational attainments, and from all grades of social and worldly position, yield obedience to every requirement of Heaven. Yet with that powerful agent, the Holy Spirit, to brood over the whole, and the golden rule, upon which the Savior said hangs all the law and the Prophets, as their standard, and a Prophet's voice to counsel and direct, how well able would men be, under such influences, to make laws to govern the universe. The law of God would be written in their hearts, and wisdom, justice, judgment, equity, charity, love and peace, would flow from their lips, salvation and blessings would be on their tongues, righteousness would be extended over all, and the knowledge of God would soon cover the earth as the waters do the sea. O,

how lovely to contemplate! for, as the Prophet has said, "In that day shall the branch of the Lord be beautiful and glorious!" Who would not labor for the establishment of such a kingdom, then, for many reasons! One, because it is the will of our heavenly Father that we, his people, should be righteous, just, wise and pure, and teach others to be the same, that the time may come when men shall beat "their swords into plowshares and their spears into pruning-hooks, and nation shall not rise up against nation, neither shall they learn war any more." We see, while human governments exist, the nations still dispute, quarrel, and shed each other's blood, and there is no sign of them stopping until such a kingdom, as the one we have spoken of, be established. There is need of it, because the religions of the present day bear the evidences of much uncertainty.

The Jewish religion is the oldest, if that is anything to go by, but there is no Prophet or inspired man of God to declare the will of the Lord to that people. The heathenish religions are the most numerous, both in forms, ceremonies, gods and followers, but their conception of right and happiness is quite limited. The Mohammedan is very powerful, but we see none of the results of revealed religion. The so-called Christian religion is old, powerful, and its professors are numerous enough; but instead of being a blessing unto mankind, it carries, at times, a blight where it goes, and it does not always set a Christian example of peace and goodwill towards the heathen world. It has not progressed sufficiently, in upwards of eighteen hundred years, to be at peace within its own borders, simply from the fact that the Christians are so uncertain about what is right between man and man, never considering what is right between man and his Maker. How can any one conclude, for a moment, that there are any amongst these people who know what will save us in the future, when they are not able to point out what will keep peace and prevent sin at present. The preventative would be better than the cure. The Savior knew the necessity there would be for

the establishment of his Father's kingdom on the earth, hence his injunction to the Saints to pray that his kingdom might come and his will be done on earth as it is in heaven. If the will of God was done on earth as it is in heaven, there would be no more war, or strife, or bloodshed, or hatred in all the creatures of God. Even the lamb and the lion would lie down together; man would act honestly towards his fellow-man, and thus beget confidence in each other; there would be no law-suits, we should have no lawyers, for the law of God would be within us; there would be no plotting priestcraft or kingcraft, for we should be a kingdom of kings and priests unto the Most High. Instead of the numbers we see now engaged in producing instruments of destruction, such as cannons, guns, pistols, swords, war-vessels, gun-carriages, fortification-batteries, rifle-pits, steel-plates, powder, liquors,

tobacco, &c., that poison and destroy life and happiness, and the houses and shops where all this paraphernalia of destruction is manufactured, man would be engaged in pursuits that would produce blessings. If all the time that is spent in creating these, at present necessary evils, was turned to creating things of real worth, what great results would be accomplished, and what a happy world might we soon have? Men would then begin to see the good of having a being on the earth, and would be better sons, fathers and husbands, women better daughters, wives and mothers, children having such good examples set before them, would be more obedient, and in every house would be a little heaven of love and happiness, and this earth would be prepared for the second advent of Jesus as king of nations.

T. T.

## IGNORANCE.

BY ELDER C. M. GILLET.

"If ignorance is bliss, it is folly to be wise." This is an old adage, and seems to be clung to by some as if it were a sweet morsel, and worthy the attention of all seekers after happiness, that is, judging from the efforts made by them to acquire knowledge. We read that the Gospel net takes of all kinds, consequently we may expect to find some of that class among the number which have taken upon themselves the name of Jesus, by rendering obedience to the first requirements of the Gospel. This class of individuals hail with seeming delight that passage of Scripture which says, "Not many wise men after the flesh, not many noble, not many mighty are called, but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound things which are mighty." This we see verified in many instances; but the question arises, Can we remain in a state of ignorance and accomplish the work assigned us by

God, or is it through the qualifications of the Holy Spirit, combined with our own efforts, that our perceptive and reasoning faculties become quickened with every other attribute of our nature, and that it is only obedience to the laws of the Gospel that enables us to confound the wisdom of the wise and bring the understanding of the prudent to nought? Ignorance cannot confound wisdom, neither can error overthrow truth; but as the things of truth are only learned by the spirit of truth, and the things of God by the Spirit of God, the world, which depends upon its own resources, and puts to one side the power of God, is not able to contend with those who have received a portion of his Spirit, revealing unto them the things of truth which are always effectual in combating error.

But the Spirit of God does not act independent of our own efforts, transforming us from ignoramus into wise and intelligent beings, but in



unison with our own endeavors, thereby enabling us to improve much faster than we otherwise could. God helps those who strive to help themselves. There is also much dependent upon the motives by which we are actuated, whether we wish to gain knowledge for the love we have for it, upon the true principle of exaltation, the benefit of our fellow-beings and the glory of God our Father, or for self-aggrandizement and the applause of men. If the former be our object, God is ready and willing to assist us; if the latter be our motive, He has no pleasure in us, for we cannot even seek after knowledge upon selfish principle, and be approved of God. We can plainly see, by reflection, that when the ignorant confound the wise, it is with superior principle that they do it; though chosen from the foolish things of the world, they have gained greater light and intelligence and more truth than their opposers, in consequence of their having the aid and assistance of the Holy Spirit, which enables them to progress much faster in the scale of being than do those who are destitute of it, outstripping many who were far in advance of them when they first embraced the Truth. As the Spirit of God does not do all for us, but simply aids and assists us according to our efforts and motives, to acquire it makes it necessary for us to exert ourselves in that direction which will give us the greatest light. We believe our religion embraces all truth, and that strict obedience to its laws is the only means afforded us of salvation. Hence, it becomes evident, that we have a great many things yet to learn before we are eternally saved, for we have not sufficient knowledge, as yet, to sustain our lives one day independent of God, let alone eternally.

Then the sooner we commence, and the more ardent the struggle, the less time it will take us to acquire the prize. An ignorant man can never be exalted, for knowledge is power, without which there is no power, and

without power there is no exaltation. But all these things are for the faithful Saints to enjoy, but we never will enjoy them if we remain lukewarm and indifferent. Lack of exertion is no part of our religion. God never endowed us with reasoning powers and faculties to acquire intelligence, without making it obligatory upon us to use those faculties for our own exaltation and His glory. If we ever obtain a salvation, we may expect to have to use the faculties that God has endowed us with, and not fall into the dilemma that the sectarian world is now in, that nothing we can do of ourselves will in the least enhance our exaltation, but all is the gift of God. I agree with them that all is the gift of God, but he gives to them who merit by their works, and not to the slothful and indifferent. Some of the Saints seem to think, because they have a little more light and intelligence concerning spiritual things, and are, perhaps, a little better men and women than their neighbors who do not belong to the Church, that they have nearly approached perfection, and that there is nothing more for them to do. I would say to such, Perhaps your neighbors are of the lower class, and if you were placed in a better state of society, you would see your own imperfections; in fact, the Saints have no right to take the world for a standard. If we do, our progress will be very slow indeed, for we find they are on the retrograde, receding from God and godliness, as they increase in what they call civilization; becoming more wicked with less temptation. No, let us rather emulate the Prophets and Patriarchs of old, and Jesus, our elder Brother, we will then always have something to do, and our minds will never be inactive, neither will our bodies, only to procure the necessary rest to qualify them for the duties in life. To such a class of individuals, ignorance is not bliss, neither is it folly to be wise.

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Consider rather the consequence of an argument than the consequence of him who delivers it.

Be kind and obliging to all, but intimate only with the good. Thus you will gain esteem, and offend nobody.

## BEAUTY.

Fallen and changed as this planet is from its primeval loveliness and glory, it still abounds with scenes of beauty and magnificence, which linger upon its face—as traces of symmetry, proportion and elegance upon some, once, more than ordinary beautiful countenance—to tell of its former, but now faded, charms. The green grass that forms so soft and luxurious a carpet for our feet to tread upon; the trees, whose leaves tremble and delight in the cheering sunlight of heaven, that sigh and whisper their loves to one another in the gentle summer breeze, or groan and bend beneath the tempest's blast; the gentle violet that blooms beneath our feet, and the lovely rose that breathes its fragrance upon the balmy air; the feathered songsters as they warble forth their simple praises to Him who gave them being; the animal creation as they gambol in sportive innocence, unconscious of future suffering; the grey dawn and the changing hues that precede the daily appearance of our system's brilliant centre, or the magnificent glories that attend its evening departure; the pale moon's gentle light, as, rising behind some wooded hill, her silver beams come shimmering through the forest trees; the distant mountain upon whose towering peaks the departing sun has thrown its golden vestments, and the enchanting valley, beneath, whose winding, rippling streams and shady groves bespeak a holy spot more worthy the

abode of celestials than of fallen, mortal beings; the dew that sparkles like diamonds in the mornin sun; the prattling lips and playful sportiveness of infancy, and the blushing loveliness or winning frankness of budding youth; the peaceful slumbers of innocence, or the majesty of indignant virtue—all these, and ten thousand other scenes, are beautiful to behold.

But there is one scene more beautiful than all these,—a scene that angels love to gaze upon. It is, the tear of penitence as it glistens on the cheek of humility. Ah! there is a perennial loveliness in that one tear, that no barren droughts can parch, no scorching sunlight can wither, no convulsions of nature can destroy. It is the spiritual, microscopic telescope, through which may be discerned the future glories of the redeemed, that lie hid from the view of the impenitent; it is the soul's Urim and Thummim, through which may be read the progress and destiny of that erring but repentant spirit, from the condition of a fallen mortal, upward and onward, through all the gradations of virtue, intelligence and truth, in the terrestrial and the celestial spheres, until, clothed with immortality and eternal life, and radiant with all the graces and perfections that the fullness of truth can bestow, it shall sit down among those who have overcome, even in the councils of heaven, among the Gods of eternity.

W. H. S.

## HISTORY OF BRIGHAM YOUNG.

*See Appendix* (Continued from page 713.)

On the 18th day of August, accompanied by Elders W. Woodruff and George A. Smith, I commenced preaching in London, where we labored six weeks, and established a Branch of eleven members.

Sept. 21st. I left London for Manchester, visiting the Branches by the way. I attended Conferences and

continued visiting the Branches until the 25th of November, when, in company with President Young, I started for London, visiting Branches laying on our route. I preached in London in company with Elder W. Woodruff.

We organized a Conference, February 14th, 1841, consisting of 106 members.

I returned to Manchester, and visited the Conferences preparatory to returning to my native land.

During this Mission I was employed night and day, scarcely allowed the necessary time to rest, preaching in public and in private—teaching the Saints, baptizing and confirming new members; blessing children; organizing Branches and Conferences, administering to the sick and afflicted: many of whom were healed.

April 20th, 1841. We sailed on the Rochester from Liverpool to New York; we had a favorable passage and arrived on the 20th, of May; from thence we proceeded by Philadelphia and Pittsburg and reached Nauvoo July 1st.

We were warmly greeted and heartily welcomed by the Prophet.

The timber around my cabin had disappeared, and the limits of the city of Nauvoo had swallowed up the town of Commerce, and extended far beyond my humble habitation. The foundation of the Temple was laid; and the eye could discover in every direction abundant evidence of the industry of the Saints.

October 23rd, I was elected a member of the City Council of Nauvoo.

I attended the numerous councils of the Twelve and First Presidency, assisted in counseling and locating the Saints—visited the surrounding Branches and preached to them, and administered in my calling whenever opportunity presented.

Sept. 10th, 1842. I started on a mission through Illinois, in company with Elders Brigham Young, George A. Smith and Amasa Lyman. We visited the principle places in Illinois, and labored diligently to allay the excitement and correct the public mind in relation to the false statements of Dr. Bennett and others—returned to Nauvoo Nov. 4th.

January 2nd, 1843. My son, Charles Spaulding, was born.

April 6th. I was appointed, at the Conference held in Nauvoo, to go on a mission to the Eastern States, to preach the Gospel, collect Tithing, and dispose of stock in the Nauvoo House Association. I was required to give bonds in the sum of two thousand

dollars. President Joseph Smith was my security.

I started about the first of July; attended Conferences and preached in the States of Ohio, Penn., New Jersey, New York and Mass., meeting with the Quorum of the Twelve at Pittsburg, Philadelphia, New York and Boston—arrived at Nauvoo October 22nd; having travelled over 5000 miles.

I remained in Nauvoo all winter enjoying the teachings of the Prophet, attending councils, prayer-meetings, and meetings to memorialize the General Government and some of the States, in relation to our wrongs in Missouri, preaching in Nauvoo and the Branches round about, and doing all I could to strengthen the hands of the First Presidency.

The General Council appointed Lyman Wight and I, Delegates to Washington to present memorials to Congress, for redress of wrongs sustained by the Saints while in Missouri. Joseph gave me a draft for \$500.

May 21st, 1844. I took passage on a steamer, in company with President Young, Lyman Wight and a large number of Elders, to St. Louis, from thence took steamer to Pittsburg, where Elder Wight and myself parted with President Young and proceeded to Washington city and presented to the rulers of the nation the petition for redress of grievances.

We put up at the National Hotel, which cost us \$2 dollars per day. We had an interview with General Atchison and Mr. Douglas, members of Congress, they treated us very politely. Mr. Douglas came to our room to see us.

We went up to the White House to see President Tyler, but he was absent.

I went into the galleries of the Senate and House of Representatives and witnessed the confusion which reigns there.

We visited General Semple, Senator from Illinois; he seemed very friendly presented our memorials which were referred to the Senate committee on public lands.

Lyman Wight occasionally steamed so freely that I had to lock him up in our room in the hotel, and attend to our business alone.

The Capital is a large and splendid edifice, standing on an eminence surrounded by grounds, ornamented with beautiful trees, walks, shrubbery, iron chairs, statues and fountains.

June 6th. A full band of music played in the Capital grounds, which attracted thousands who promenaded through the walks, displayed their finery, and perhaps secured customers for the next twelve hours. I recorded 'the Lord is with us and the Devil all about.'

I inquired of the Lord what we should do and he revealed to me that Congress had not got it in their hearts to do anything for us and we were at liberty to go away.

We visited a few Saints who were in Washington and ordained one Elder: the Saints were cold and stupid.

11th. We went to Wilmington, Del. and preached to the Church—staid with brother Ellis M. Sanders.

13th. Went to Philadelphia, I had the chills and fever. Visited William Smith's wife, Caroline, sister of J. M. Grant, who was very sick of dropsy; she was tapped and had two gallons of water taken from her: she came out of her chamber to see me.

14th. We preached in the evening.

19th. Wrote a long letter to President Joseph Smith.

21st. returned to Wilmington and attended Conference on the 22nd and 23rd.

24th. Returned to Philadelphia and visited the Saints.

27th. Went to New York, called at 'the Prophet' office.

28th. Proceeded to Boston and found

President Young and several of the Twelve.

29th-30th. Attended Conference with my brethren of the Twelve at Boston. Gave counsel to the brethren and instructions on the policy of governments.

July 1st. Attended a convention in the Melodeon. I was chosen a delegate to the Baltimore convention.

2nd. Attended Conference.

6th. Went to Salem, there are 30,000 inhabitants: many of the citizens are Kimballs, some of the oldest settlers are of that name.

9th. Returned to Philadelphia with Elders L. Wight and William Smith; the newspapers were full of the accounts of the massacre of the Prophets; I was not willing to believe it; but it struck me to the heart.

12th. We went to Baltimore in company with Delegates from Pennsylvania, Delaware and Maryland, and put up at the Eagle House. I found a letter from my wife at the Post office informing me that Joseph and Hyrum had given themselves up.

13th. Returned to Philadelphia.

14th. Preached to the Saints, and read the news of the massacre of the Prophets.

15th. Elder J. M. Grant arrived from Nauvoo, and gave us a correct account of the massacre.

18th. Returned to Boston and met President Young.

24th. Left Boston in company with President Young and several of the Twelve, and arrived in Nauvoo August 6th. Having been gone sixty days and travelled 6000 miles.

I brought \$1300 home for Joseph, which I gave to Emma.

(To be continued.)

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**DEATHLESSNESS OF WHAT IS GOOD AND BEAUTIFUL.**—There is nothing innocent or good that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part through them in the redeeming actions of the world. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear!—for how much charity, mercy, and purified affection, would be seen to have their growth in dusty graves!

A woman having married unhappily, went to an old maid, who had been the intimate friend of her girlhood, and poured out her sorrow with out reserve. "I am sorry for you," said the sympathetic spinster; "I am sorry you got married."—"Thank you!" retorted the wife, "but I would have you to know that my husband is better than none at all.



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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 12, 1864.

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### THE GOSPEL AND ITS REQUIREMENTS.

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THE fundamental principles of the Gospel are simple and easy to be understood, if we will only divest ourselves of the traditional errors and prejudices of our earlier existence, which we have imbibed through the false theories, precepts and teachings of the priests and false teachers of our youth. We are aware that the impressions thus given are lasting and difficult to eradicate from the human heart, yet there is a "true light, which lighteth every man that cometh into the world," and by this light the honest-in-heart will gladly receive the truth when it is made manifest, and not only receive the truth, but become obedient unto its requirements. We are aware that some teach, hold and practice, even in this our day, that to believe on Jesus is all that is necessary, and do this to the neglect of complying with any of the requirements and ordinances of the Gospel. There are those whom we apprehend, although ignorant themselves of what may or may not be right, stand aloof from proceeding any farther, from the fact of the wide departure from the Word of God in the administrations of the ordinances by all who assume and presume to officiate therein in the various nations of Christendom, and even of the whole earth, preferring to do nothing rather than mingle in the Babel of confusion and nonsense which so distracts the mind of the sincere and honest inquirer after truth at the present day. Such people are not altogether infidels, but are termed unbelievers, impenitent sinners, etc., and are often the subjects of the concern and agonizing efforts of their more Christian friends of the chapel and the church. Others, again, not contented thus to risk their souls' salvation upon such slender tenure, imagining that they have received some kind of a conversion, attach themselves to some community or church organization, deeming that to be some further requirement of, and compliance with, the Gospel plan of salvation; still, however, deeming the ordinance of baptism non-essential or essential, as may be held by their respective organizations, some believing it to be so very essential that infants should receive the administration of that ordinance in order for salvation, and others that it may be administered in various ways, modes and fashions, either by infants or adults.

Now, it is one thing to believe the truth and not obey its behests, and quite another to believe, and following in its requirements, practice it in our lives. When Peter preached on the day of Pentecost, and those who heard him were "pricked in their hearts," they exclaimed "Men and Brethren, what shall we do," and he replied unto them, and said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the Holy Ghost." "For the promise is unto you and to your children, and unto all that are afar off, even as many as the Lord our God shall call," that they perfectly understood just what the Apostle meant. We apprehend that there was no doubt upon the minds of any that baptism was for the remission of sins, and yet, in our day, we find it very generally applied to infant children, who have never committed any sin, and are then told that it applies just the same when we come to maturity, after we have committed sin, and wish to attach ourselves to some church organization. When Jesus told Nicodemus that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, it is easy to conceive that he meant just what he said, and that to be born of water was to be baptized or immersed in water for the remission of sins, and yet we find nearly all Christendom practicing sprinkling, not only infant children, but adults, and calling that baptism. We also suppose that when Jesus promised that "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi, 17, 18, He meant just what he was saying; and that these signs did follow just as he said they would, and as the same cause produces the same effect, we do further suppose that similar results would follow the same administrations of the same Gospel, if those were authorized who administered in the ordinances of the house of the Lord.

Again, the Scriptures inform us that man was created in the image of God, and that Jesus, who was in the form of a man, was the express image of the Father, and that God is our Father, even the Father of our spirits, and the Father of our Lord and Savior Jesus Christ, who was crucified and laid in the tomb, but who arose from the dead with that same body which did not see corruption, and thus ascended into heaven. These are simple declarations, rational and not difficult to understand; but we are told that God is three in one, including Jesus, and one in three—that he is without body, parts or passions—that all nature is God, and that God consists of his attributes, and that he occupies a topless throne in some imaginary place, far beyond the bounds of time and space, and a great deal more of nonsensical trash pertaining to the Godhead, trans-substantiation, etc., etc., and what is of more importance and remarkable, the great majority of mankind are led away by these mystical theories, and kept in the grossest ignorance in relation to everything pertaining to our relations with God our heavenly Father, his Son Jesus and the Holy Spirit, and our own existence both now and in the great hereafter.

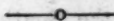
Now, we declare that God is a personage of form and substance, that mankind are his children and are created in his image, consequently that he is in the form of a man—that Jesus Christ is his Son, not only in his Spirit, but in his tabernacle—that he was begotten by his Father, not only in his spiritual, but in his temporal body, which passing through its resurrection is made immortal; and reigns triumphant over death and the grave, holding the keys of the resurrection of the dead—that the Holy Ghost is also a personage, but not yet of tabernacle as is the Father and the Son—that God has revealed a Gospel plan of salvation for the human race, the first principles of which are, to repent of their sins and be baptized by immersion, in water, for the remission thereof, and receive the imposition of hands for the reception of the Holy

Ghost, by the servants of God who hold the authority and Priesthood, and who are called of him as was Aaron, for none others have the right to administer in the holy and sacred ordinances of the house of God.

We have adduced a few items to illustrate how simple and plain the requirements of the Gospel are in reality, when stripped of the perversion which has been brought about through the false teachings and precepts of men who have substituted their own ideas and fancies for the commands and revelations of God. Whether these are reasonable conclusions and satisfactory to others, or not, they appear to us to be very plain and simple and easily comprehended. We might go into further details to prove, by Scripture testimony, the correctness of these views; but it seems idle to undertake an argument with those who are fettered with the bonds of bigotry and superstition and wilful ignorance, and with others it is not necessary.

But "truth crushed to earth will rise again," and whether men believe and obey, or believe and yet continue to disobey, or continue to live on in unbelief, it will prevail at last, and the refuge of lies which the Prophets saw we had inherited from the fathers, will be swept away. All transgression will be forgiven except the sin against the Holy Ghost, but not without repenting and turning away therefrom, and being baptized for the remission thereof. Let no man or woman, therefore, for a moment imagine or be allured into the idea that some other way will do just as well, lest such person be esteemed, as Jesus says, a thief and a robber. There is no doubt that the Pharisees and Sadducees among the Jews never whited more sepulchres filled with dead men's bones, than do the self-styled Christians and popularity-seeking sects of the present day. A hint to the wise is sufficient. Let the Saints walk steadfastly in the light of truth, while the crumbling nations continue to fulfil the words of the Prophets, even until the earth finds itself redeemed from the thralldom of sin and iniquity which has so long enchained it in bondage.

#### ABSTRACT OF CORRESPONDENCE.



NORWICH CONFERENCE.—Elder George W. Cleavland writes from Lowell, on the 20th ult., and says:—"I have been very well and kindly received by the Saints, and by many who are not yet of us. I have rejoiced in company with brother Fowler and my brethren. I have considerable walking to do, but the bright hope before me enables me to do it. The Lord has blessed me in my labors since I have been in these lands, and I trust that I will be found faithful in a day yet to come, and that I will show, by my walk and conversation, that I am striving to continue in that path marked out by the servants of God. I feel my weakness and dependence upon the Lord very much; I see the necessity of my learning all I can. When I am plodding my way through the narrow lanes, I often feel to thank my Father in heaven that I am numbered with his people in these days, and that I am permitted to help in spreading the Truth, and to assist in gathering out the honest-in-heart from among the nations of the earth. I look forward to the glorious future, and to the time when the Saints will go back to the land where has been spilt the blood of good and faithful men for the Gospel's sake. I love the Gospel, for I know there is life, endless life to be found in it, and all who faithfully live it will, at no distant day, see Zion built up."

**DURHAM CONFERENCE.** — By letter from Elder Joseph H. Felt, dated Sunderland, October 27th, we learn the following :—" President Frederick W. Cox is here, and is in the enjoyment of good health and spirits. Brother Folsom is in the country ; I have not seen him for three weeks ; I expect him in every day. Brother Cox left him a week ago, all well, and enjoying himself first-rate in his labors. He has been laboring in the Conference. The Saints are very much scattered. He is doing all he can to fulfil his mission with honor, learning all he can and improving very fast. He is thought a great deal of by all the Saints. Brother Stayner was here last week, all well. Brother Call was also here. I am pretty well. I was in the country three weeks last Sunday, and walked some four miles, preached out-doors, and, in walking back, I sprained my ankle, which has kept me in doors, but I hope to be all right soon. My desire is to be faithful, magnify my calling, be obedient to those placed over me, be indeed a father to the Saints I am called to labor with, and to do all that lies in my power for the upbuilding of God's kingdom in these the last days, that I may always retain my testimony of the Truth, enjoy the Spirit of the Lord, overcome all evil, fulfil my mission with honor, and return in safety to Zion, to receive the blessings of President Young, the servants of God, my parents and all good men, and ever to be on hand to respond to all calls of those placed over me, that I may gain an exaltation in the kingdom of God. The Saints in this Conference seem desirous of doing their duty, as a general thing. Our numbers are still increasing, and I think we shall be able to at least make up our numbers by the New Year. The Branches still keep up out-door preaching, with some opposition ; but the wet season setting in, will soon stop it until next spring. The Saints have all agreed to give a day's work to clear off our old District debt, which will make us feel a great deal better."

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### NEWS FROM CONFERENCES.

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**DORSET CONFERENCE.**—From Elder J. S. Fullmer we learn that a Conference was held at Broad-Windsor on September 25th, at which were present Elders E. F. Bird, President of the Southampton District, D. P. Kimball, President of the Southampton Conference, and Andrew Simmonds, Travelling Elder of the Dorset Conference. The meeting-room was crowded with people during the day, so much so, that many could not obtain seats. They enjoyed the Spirit of God, and all felt to rejoice while listening to the instructions given by the Elders. Many of the Saints walked eight or nine miles to attend meeting, and the same distance back in the evening, feeling amply repaid for their walk. A considerable number have been baptized, and prospects are good for a further increase.

**DUNDEE CONFERENCE.**—From Elder Andrew McFarlane we learn that a Conference was held in Wright's Hall, Nethergate, on the 9th ult., at which were present Elders Henson Walker, John Sharp, jun., and James Ure. From the representations made, the Work was shown to be still progressing, although much prejudice had to be met by the Saints and Elders. The Conference is in a good and healthy condition.

**BEDFORD CONFERENCE.**—We learn that there was a Conference held in Bedford, on Sunday the 16th ult., at which were present, Elders Daniel H. Wells,



of the First Presidency of the Church of Jesus Christ of Latter-day Saints, and of the Presidency of this Mission, W. S. S. Willes, President of the Norwich District, John Rider, President of the Essex Conference, Joseph G. Romney, from the STAR office, and B. J. Stringam, G. J. Linford and J. A. Cunningham, laboring in the Conference. A lively spirit prevailed throughout the day, and the Saints, in listening to the instructions of President Wells, felt to rejoice. The representations of Elder Willes, and those assisting him in the Conference, showed that God's great Latter-day Work was still progressive, gathering out from the corruptions of Babylon the honest-in-heart.

### NEWS FROM HOME.

**PRESIDENT YOUNG'S TRIP SOUTH.**—Of home news we clip the following from the *Deseret News*:—On September 1st, President Brigham Young, and Apostles John Taylor, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Lorenzo Snow and Franklin D. Richards, accompanied by a number of Elders and friends, left Great Salt Lake City to visit the southern counties of the Territory. They will probably be absent some thirty days.

By note from Elder George D. Watt, we learn that the President and company spent the night at Pleasant Grove, arriving there about two hours after a severe hail storm had visited the town, evidences of which were to be seen in the streets and in corners of hay and grain stacks, in the shape of deposits of large hailstones.

A meeting was held in the evening, at which Elders George A. Smith, Ezra T. Benson, Wilford Woodruff and F. D. Richards preached on temporal salvation.

By later advices we learn that the President and his party had returned home safely, after a very successful trip, the particulars of which, however, have not been received.

### CORRESPONDENCE.

#### ENGLAND.

##### KENT CONFERENCE.

Faversham, Oct. 24, 1864.

President Wells.

Dear Brother,—On Sunday, Oct. 23rd, we held a Conference at Faversham, of the Branches that are not too remote to attend, as portions of the Conference reach as far as Brighton and Hastings. We held three meetings during the day, opening each with singing and prayer. The reports from the Travelling Elders were truly encouraging, thirty souls have been added by baptism, which is only six less than the number we emigrated. Our prospects are good to add as many more the next six months. Elders Ensign I. Stocking

and R. H. Parker, in their reports, made expressions of their resolutions to continue their diligence. At this time the very best feelings exist between them and the Saints whom they preside over. The reports of the Branch Presidents, also, indicated a yearning to save souls.

President Isaac Bullock attended our meetings. He spoke at considerable length both afternoon and evening, to an audience that were very attentive, and a sweet heavenly influence pervaded the meetings.

I will now close, not wishing to trespass too much on your valuable time. I remain, as ever, yours faithfully,

GEORGE SMITH.

## WALES.

## MERTHYR CONFERENCE.

Merthyr Tydfil, Oct. 15, 1864.

## President Wells.

Dear Brother, — Thinking that a letter from the Principality would not be unacceptable, I embrace the present opportunity to inform you that we are still striving for the upbuilding of the kingdom of God. Since our Conference at Merthyr, at which you and Elder Reynolds attended, there has been an increase of good feelings manifested by the Saints; and some that have been out of the Church for years, have come to inquire how they can get back again into the fold, being anxious to do their first works over again, for they begin to realize that they occupy a dangerous position, and that there is no chance for salvation outside of the Church of God. Others again begin to wake up from their lethargy to find that they have entirely lost sight of the kingdom. While they have been asleep the kingdom has been growing, and now they do not know it, consequently they take up with a counterfeit one; but I am glad to say they are only a few, and as there is a cause for every effect, on inquiry I find that these characters have been guilty of sins of which they have never repented, consequently they are in the dark and comprehend not the light.

Since my appointment to the Presidency of the Welsh District, I have travelled nearly all over the Principality, and have met with a hearty welcome from the Saints in all the places I have visited. They have vied with each other in trying to make me comfortable, and I feel to ask the Lord to bless all his faithful Saints in Wales, and speedily open up the way for them to be released from the thralldom of old Babylon. In the Mountains they will have the privilege of meeting with brethren, sisters and friends, and of worshipping God according to the dictates of their own consciences, with none to molest or make afraid.

There has been considerable outdoor preaching last summer, and now we are beginning to reap the results by baptizing in all the Conferences, and I believe we will soon exceed by bap-

tisms the number emigrated last spring.

The Spirit of emigration also seems to be on the increase among the Saints, for they begin to see plainly that there is a storm-cloud gathering, and the cry is raised among them, "Brethren and sisters, let us to the shelter before the storm bursts upon the wicked in its fury."

The Priesthood are united with me in administering words of comfort to the Saints, and in endeavoring to spread the principles of Truth, to accomplish which we desire an interest in the prayers of all the faithful.

With kind love to you and all in the office, I remain, as ever, your brother in the Gospel,

WILLIAM H. WAYLETT.

## SWISS, ITALIAN AND GERMAN MISSION.

✓ Rotterdam, November 1, 1864.  
President Wells.

Dear Brother, — According to promise I sit down to pen a few lines to let you know that I arrived here last evening safe and sound, having made the trip in thirty hours on the steamer Batavier. I can say I had a very good time as there were but one or two who could speak English—and they did not bother me nor I them. I formed a short acquaintance just before landing with a gentleman from London, who took me direct to Mr. Mets. He was not at home, so I was in a quandary to know what to do, as I could not understand a word that was said, but on learning that I was from Liverpool it was all right, and brother Mets was soon sent for. He bids me welcome to all he has, and says as long as he has anything I shall share. I like his appearance very much, and he feels like doing all he can to help to roll on the Work in which he is engaged. Last evening there were several called to see me who wished to be baptized, (as I learned through brother Mets,) and who are desirous to emigrate next spring. I feel first-rate, and shall do my best to learn the language as soon as possible, as I do not like to be where I can't tell what they say about me. I believe there are many honest people in Holland, and feel that there will be a great many gathered out of this

place, for the Lord will hunt out the honest wherever they are. Accept my kind love to yourself President B. Young, jun., and the brethren in the office, in which brother Mets joins, and believe me to be your brother in the Gospel of peace,

JOSEPH WEILER

## SUMMARY OF NEWS.

ENGLAND.—The trial of Franz Muller for the murder of Mr. Briggs, on the North London Railway in July last, was concluded on Saturday the 29th ult., by the jury returning a verdict of guilty. The sentence of death was then passed in the usual form, the judge holding out no hopes of pardon to the prisoner. It appears that the voice of the people almost unanimously concurs in the justice of the decision. He is to be executed on Monday the 14th instant.

FRANCE.—It is positively asserted in Paris that M. Drouyn de Lhuys is about to resign his post as Minister of foreign affairs, and that the Prince de la Tour d'Auvergne, French ambassador to the Court of London, will be his successor. In reference to the statements made in several of the continental papers to the effect that the Emperor of the French and the Czar had come to an understanding about the Congress, the Paris correspondent of the *Morning Herald* says he believes there exists no more foundation for the assertion than for the other foolish rumors about a general disarmament which have been so widely circulated upon the continent.

DENMARK.—It appears from the articles of the Danish treaty of peace, just published, that the portion of the Danish debt which falls upon the Duchies amounts to £3,280,000. Denmark has undertaken to return the German ships and cargoes captured by Danish men-of-war, or, where they have been sold, to make compensation. Austria, Prussia and Holstein resist the payment for the maintenance of the Federal troops left in the Duchies after the conclusion of peace. It is said that proposals will be made for the annexation of the Duchies to Prussia.

INDIA.—On October the 5th, a fearful hurricane swept over Calcutta, destroying vessels and other property to a very large extent. In all 180 vessels have been reported lost or stranded, with more or less damage. A telegram from Paris announces the rumor that 12,000 persons have perished in this disastrous visitation.

AMERICA.—On the morning of the 19th, ult., Generals Longstreet and Early attacked and surprised General Sheridan's army, posted on the north bank of Cedar Creek, near Strasburg, which, during the absence of Sheridan at Washington, was under the command of General Wright and drove it in confusion, with the loss of many prisoners, 24 cannon, and much other material, to Middletown four miles distant. A pause in the conflict occurred, apparently on the part of the Confederates, to prepare for a final charge, during which General Sheridan arrived on the field. He immediately resumed the command, reorganized his scattered forces, repulsed the Confederate assault, countercharged with nearly his whole line, and after an obstinate contest forced back the Confederates beyond the lost ground, and recaptured Strasburg. Darkness terminated the battle, and during the night the Confederates retired towards Woodstock. No official report of killed and wounded upon either side has yet been published. The *Richmond Enquirer* recommends a conscription; also that all negroes arming should be made free. The same paper thinks the people will call upon the next Congress to provide for it by law. The Confederate Governor of Louisiana also recommends arming the slaves.